554 565 /97 cont./ than those of their mother. The daughters are preferably married to someone in their father's group of relatives.

The position of the sons resulting from these marriages is difficult. By reason of their descent they are unable to marry daughters from their father's group. For a marriage they are dependent upon their mother's group. In practice, it appears [156] that they often conduct themselves as the wildest and boldest among the young men. It may well be that this conduct is unconscious in order to show themselves, at all costs, worthy of a girl of somewhat higher blood.

Karaëng call those who were born from such marriages ana'tjera' (literally, "blood children"), but the kampong people call them karaëng. The former is a denigrating term, the latter one of respect. Lower persons know people with karaëng blood who live in their kampong; the latter are regarded as slightly higher than those about them by virtue of their blood. Upon questioning, it appears, for instance, that their great-grandfather was a karaëng who married one of the women from the group of relatives residing there, that his son married a kinsman of his mother, and so on. The fact [583] that their grandfather (great-grandfather) was a karaëng is taken into account in determining the sunrang; the knowledge is kept alive.

/98/ Confusion is created if one calls the ana'tjera' an intermediate class. They do not form a related group occurring between the nobility and the people. It is merely a matter of individual cases having a tie in common with their father's group, the karaëng. They try to be taken into their father's group of relatives. Among themselves, however, they do not form an integrated group because, through the mother, they always belong to different groups of relatives. But whichever of the two groups they settle down with, their father's or their mother's, they are not regarded as equals by those around them.

571/102 cont./ 1. Ana' ana'na literally signifys "his children," here, therefore, "as if his children."

awareness that a relationship of authority of high over low, accepted by the latter, exists and likewise the realization that high and low need each other in their striving for higher standing. This relationship is based upon cooperation. The relationship between (almost) equal groups, on the other hand, is best described as opposition. The next paragraph will deal with this point.

●156 554 571 In addition to descent, the personal qualities of the individual are of importance in his striving to rise. The importance of these qualities is reflected in the saying that a good karaëng has good followers and a bad karaëng bad ones. Qualities required for a higher person to be a good one are: courage in fighting and skill in debate. He must have the courage to undertake risks; he must be active and at the same time able to stimulate activity in others. In addition, a certain generosity toward those lower is indispensable. Such a dynamic character attracts those who are lower; They like to work for such a person. Qualities appreciated in a lower person worthy of mention are: faithfulness to the master; courage, in the sense of readiness to assist his master and to avenge insults inflicted upon the master; and furthermore, a certain initiative within the bounds of freedom permitted him.

114 Four essays written by the government official, Kooreman, which dealt with his experiences during a stay of almost ten years in South Celebes appeared in the Indische Gids of 1883. He also described the system of followers (1). Kooreman was

1. P. J. Kooreman, "De feitelijke toestand in het gouvernementsgebied van Celebes en Onderhoorigheden," Indische Gids, 1883, pp. 375 ff.

571 /112 cont./ compete and of whom one can take advantage,
565 while, the relationship to nobility is one of low to high rank,
554 based upon cooperation. A wealthy stranger could only have his lands worked successfully if he manages to marry one of the karaëng. Marriage into the group signifies that he is regarded as possessing the required personal qualities.

554 /113/ The relation of descent to personal qualities can
565 perhaps be found in a Makassarese idea that the most appreciated qualities are inherent in the karaëng group of
[643] relatives, and that the prince is looked upon as possessing these qualities to the greatest degree.

One whose descent cannot be traced to the karaëng related group, but who gives evidence of possessing these qualities is, therefore, more or less regarded as a karaëng.
[582] Marriage to a member of the karaëng group is possible in that case.

156 The personal qualities required to be a "good" master in
178 Kooreman's time are different from those required at the present time. The old ideal of personality has not (yet) lost its power of attraction, but a new ideal is emerging alongside it, which is not (yet) accepted. In his book Bontorio, H. J. Merlijn sketched the old ideal in the figure of "the last general," and the new in the general's son. In my opinion, the last sketch succeeded less well because this "djurutulis
[648] figure /clerk. -- Ed./ was equipped by him with a number of personal qualities which the governmental authorities between 1905 and 1924 liked to see in the younger heads of nobility, but which were not accepted as a new ideal in this form.

156 A number of these qualities apply to the head who, as
554 was stated above, had been unable to attach any followers to
571 himself through his personal qualities and who had, therefore,
634 been forced to rely on kin group and the administration to maintain himself in his function.

589 /163 cont./ Today, just as fifteen to twenty years ago, a comparatively large number of men and women remain unmarried. The above-mentioned reasons may be of influence upon the number of those who remain unmarried during a certain period of time and in a certain group. An explanation of the same phenomenon during this period in the lower classes must be attempted separately.

581 Marriage seemed to be one of the most important events in the related group. The older people who bring about the marriages unconsciously apply a criterion of selection in the choice of those they are bringing together in marriage. The young man of whom they expect that he will contribute to the standing of their group has preference. This must be someone, therefore, who is always prepared to outdo others /164/ and to guard against the impairment of his own standing. Outdoing 156 other men and the conquest of women are two matters which in 584 the Makassarese conception go together in a man. The young men who possess these qualities to a strong degree frequently take the initiative toward marriage themselves, however limited the opportunities for this may be. Furthermore, there is a large number of men who do not get to take the initiative and begin to refuse when their marriage is announced to them, but who in the end let themselves be persuaded. There are those who externally let themselves be persuaded but who continue to refuse sexual union and in so doing cause the marriage to fail (1).

1. See below, pp. 273 ff.

156 Finally, there are a number of men who refuse to marry and upon whom the parents exert little further pressure. These 589 are the ones of whom it is believed that they would contribute little to the standing of the related group. Their fear of being inadequate in sexual relations with their wife, just as they are

156 /164 cont./ inadequate in their social relations with other
589 men, could be the reason for their refusal to marry. The fact that the older people do not consider these individuals capable of contributing to the standing of the group could be the reason why they are satisfied with their refusal.

[584] No initiative toward marriage of any kind may ever proceed from a woman. The docile, withdrawn girls are set up as an example. I believe, but would like to see this confirmed by further investigation, that among the unmarried women these docile types are still the most frequent. The more aggressive personalities who possess to a lesser degree the qualities most valued in this society seem to marry sooner. An old woman explained why a particular girl had been allowed to marry by reasoning that otherwise one might have difficulties with her later. By this, the old woman most probably was thinking of the possibility of siri' problems arising. The fact that these characters marry, while docile individuals frequently remain unmarried, points to the fact that the older people in their selections follow the path of least resistance. The types from whom the most difficulties are to be expected have a better chance of marrying.

[581] The men with the personal qualities that are most /165/ appreciated and the women with the personal qualities that are least appreciated have the best chances of marrying.

565 It is believed that the karaeng always possess a high de-
156 gree of the personal qualities appreciated in a man. Their
581 opportunities to marry are greater than those of an ordinary man; a marriage to a lower woman is a frequent phenomenon. Figures dealing with the unmarried in this group are not available, however.

The Koro Phenomenon

826 Koro is the Makassarese name for the disease symptom in
158 which a man believes that his penis is shrinking and will turn

548 /167 cont./ gave her little presents. Her father declared her dead, but her brothers did not follow his example. Consequently, there remained the threat of danger. After a few months she fled to Macassar with a man. An ordinary marriage by flight was therefore the end of the adventure of this woman who broke the ties with her parental house in order to gain greater freedom in Bontomanai than would have been possible in the midst of her own relatives.

156 548 It should not be expected that among prostitutes in the large city one will meet the modest, withdrawn types who, in the country, are held up as the ideal to the young girls. Rather one can expect among them those who submit with difficulty to the many restrictions imposed upon them. Further research would have to take place here.

I would venture to suggest that while in western Europe the innocent, misled, middle-class girl is found as well as the girl who becomes a prostitute for economic reasons, in South Celebes where no economic coercion leads to prostitution, women with aggressive characteristics, probably the adventurous type, practice prostitution.

Polygamous Marriage

162 595 As of April, 1940, there were 34 polygamous men among more than 13,000 inhabitants (1) in the adat community of

1. There is no sense in giving figures for polygamous marriages in the kampong Bontoramba. In 1940 there were none, and in 1949 new figures could not be collected after the war for lack of time.

582 /173 cont./ those whom they permit to marry. Naturally, they cannot draw a sharp line of distinction between those whom they do permit to marry, and those they do not;
[589] Several factors are influential in determining the number of individuals who, in a certain group, finally remain unmarried. In each group there are a number of individuals who declare that they do not wish to marry, and their motives in doing so are not always clear, nor do the older people always take this wish into consideration.

593 On account of this, it is understandable that a marriage contract in itself does not yet signify that the newlyweds will now also be able to find their way toward a normal married life.

[833] In a number of cases one of the marriage partners "does not want" the other. It is said of them that they are "not good" together. This means that one of them refuses sexual union.

585 The central point of the wedding feast toward which all aspirations and the interests of all are directed is the successful union of man and wife. The purpose is that a marriage should
[581] be lasting and fruitful, that is to say, that it should last until the death of one of the partners, and that it should be blessed with many children and goods.

[586] In the discussion of a number of "divorces," it will become apparent that if the partners have had sexual intercourse
581 only once, the marriage may in effect be called lasting. For
833 a number of individuals, however, it seems difficult to enter into sexual contact with their partner. I would like to discover the cause of this difficulty in the personality structure.

[155] With respect to men, we could point to the anxiety of being inadequate toward their partner. The rivalry with those
[156] of his own sex, to which we have already pointed above, and the performance of great sexual feats are both expressions of personal qualities highly prized in a man and always occurring in combination.

585 /195 cont./ is not the issue, but rather the tactfulness in
833 getting the wife to perform the sexual act. They had thus satisfied the wishes of those around them. Their masculine pride
• 1156 was flattered because they had shown that they were good conquerors of women. This characteristic is particularly prized in Makassarese. A woman always shows herself averse to a man, even to her husband. It is the latter's art to win her for himself through a pleasant outward appearance, a well-chosen word, a strategic touch, and very little physical force. That is how the ladies' man Sawerigading (1) does it.

1. See R. A. Kern, I La Galigo, p. 333.

The art of conquering women that Sawerigading possessed to the highest degree is at most held up as an ideal to the young Makassarese. Even before the wedding ceremony takes
581 place according to Moslem rite, one of the older women con-
593 ducts a number of conversations with the bridegroom. She talks,
521 and the young man listens. She tells him that it will be difficult for him to make his wife happy, but that his happiness in his future life will be dependent upon this. She also tells him that he must not be rough with her. She asks him whether he knows what he must say to his wife later on and whether he knows what to answer when she asks him something. She tells him what questions he can expect and what his answers should be to them. They do not like to talk about this. I could only obtain a single example of this. "Where do you place me?" (Keremaë nupatinro) was given as an example of such a question, and the answer was supposed to be: "I place you above me" (Irateangkuko) (2).

2. It is possible that the only informant who drew my attention to these questions

554/241 cont./ to be impaired. Then it is said of him that he
571 feels siri', and he is expected to react by outdoing the successful rival in his turn. A slight victory is avenged moderately, and a severe one is severely avenged.

554 It has been noted that the related group is a vaguely de-
612 limited group and that the standing of relatives among each
684 other is uncertain. No fixed vertical articulation is to be
689 found -- with one single exception: the karaëng and the
[562] people. The only fixed point turned out to be the woman's position, attached to the sunrang. An attack upon a close female relative touches a Makassarese in one of the very few institutions that provide him with a feeling of stability. A
[762] normal response seems impossible in such a case. Suicide does not occur. It is believed that there is no other solution for this conflict than that a man kills the person who attacked him in this, for him, socially important point. In such a case one likewise speaks of adjallo'. This killing is tied further to a multiplicity of forms. There are also many opportunities for avoiding it. The marriage by flight complex is an example of this.

562 Man and woman are regarded as complements of each other with respect to the qualities they are supposed to possess. Only together do they form a whole.

834 It is believed that if an (unmarried) man and woman are together without a third, forbidden contact must exist between them. The evil initiative is thought to emanate from the man, and a woman who has entered into a contact situation is merely reprimanded for not having been careful enough. /242/

• 156 In reality, however, men as well as women often appear to possess other qualities than those that are ascribed to them on the basis of their sex.

156 833 838

/242 cont./ Among the men who possess to a low degree the qualities established as a norm for them, there are to be found the "kawe kawe," the unmarried men, the married men who refuse to have sexual intercourse with their wives, and possibly the koro patients. It is impossible for me to indicate the boundary between a lack of the qualities demanded by the culture and a supposed lack.

156 [548]

Among the women who possess the qualities ascribed to them to a small degree, one finds the prostitutes and also matrons and bride's mothers, and those who perform the ancestral ritual, all of whom owe their standing to their work, which serves to raise the standing of the community. Among these there are also the princesses, who in these countries frequently played a dominant role. Among females in this [562] position there is none of the docility left, which is expected in women.

/248/ Appendix

114 127

Figures drawn from registers constitute a welcome addition to the data that could not have been obtained otherwise, or only with great difficulty through verbal information. However, in making use of register material, there is a danger that the degree of its reliability will not be sufficiently realized.

Data based on registers always make a precise impression. The collector is inclined to believe in their reliability himself. But the reliability can only be judged through an acquaintance with the culture in which they are used. A number of "mistakes" in the registers can be immediately understood as a result of ideas present in that culture. They raise the demand for care in the comparison of figures with other regions.

124 LeVij of the Voorlichtings Ministerie (Kementerian Penerangan Indonesia Timoer) [Ministry of Information for the State of East Indonesia] offered to do this providing I would pay the expenses, using his office staff. I went with
361 Rahim and van Heekeren to Balombaru this morning.
491 Balombaru is in the adatgemeenschap [native community] Karawisi, in which there are perhaps six other kampongs (check). To get to Balombaru we went out [south] on the Goa road for about six kilometers, then turned right on a side road, and finally again on a dirt road. As the limits of the municipality are reached the road at once appears to be full of holes; and in the dry monsoon period there is terrible dust. We were stopped by a police cordon and later found out that the reason was that they expected to have a meeting of the police school (I think) in the afternoon and wanted to keep cars out so that there would be less dust! We went by a side route, and first stopped at a stucco house with an office which belonged to the district head, the Karaeng. He is an important man in Goa. He was not in. His assistant im-
363 pressed me by his poise and by his quiet manner. We went on, and got to the village [i.e., Balombaru--Analyst] itself, going around a plaza, a dusty kind of turnabout with the entering road coming in at right angles to the "main street" of the kampong. Rahim said that there were side streets too. It appeared that most of the houses were located along the roads. I will see. We stopped (before this, and outside the kampong proper) at the house of the Imam, near the mosque (I must check the name of the main kampong where the Karaeng and
342 the Imam and the mosque are located). The Imam lives in a very nice Makassar type house. We went upstairs to the main room, which was large, and in which there was a bed with a klambu [mosquito net]. There seemed to be several other rooms in the rear. The floor was of wide planks not placed too close together so that the air could come up into the room. The house itself was of wood with atap thatch [i.e., of palm leaves or the like]. The Imam said he had seven chil-
● 156 dren. He married in 1929 in Mecca, and seemed very proud
562 of this. He brought it in at the very first chance. He is a
576 small, quite handsome man, perhaps forty years old. His wife is pretty, has gold teeth, and looked as if she were dressed in Javanese style. She is evidently modern in a sense, as she came right up to us, and shook our hands. Rahim said this was not the old style, as ordinarily women would stay behind. She also broke into the conversation from time to time. However, she did sit at another table, listening. We sat at a table in the middle of

the room, and the children looked on from here and there. 156
The Imam was remarkably poised, as are all these folks. 502
Van Heekeren remarked that it is a natural noblesse and 576
courtesy, and added that he believes this is not to be found among the boers of Holland but that it does exist in England. The Imam listened politely as Rahim explained what we were interested in, and van Heekeren and I broke in from time to time in Malay. They spoke Makassarese which has many [197]
words which are easy to understand as it is similar to Malay. I think I could learn it in a short time. Both Rahim and van 123
Heekeren said that the reason we went to see these leading people [i.e. the local karaëng and imam--Analyst] was that later, if we had not, they might be against me, for they would hear of me and say, "Why didn't he come to see me too?," therefore it seems wise to see every key man first and pay the proper respects to them. Rahim said that this 793
Imam is modern. Also, he is the leading religious man in 624
the district. The organization runs something like this. At the head is the karaëng, and together with him is the head imam of the mosque (like mukim Atjeh?). There is also a secretary in the district. I wonder if there is a district council or if there are other officers? Then, in each kampong, there is a chief, a Mohammedan teacher, and possibly other officers (?). The karaëng, in all important questions, asks for the advice of the kampong chiefs. They speak to the elders. Of the latter there is no set number, and no formal council. Thus there is a notable difference from Java and Sumatra. These elder, noted men in each kampong (Rahim said there are perhaps ten in Balombaru) give their opinion, and the chiefs then pass on the opinion to the karaeng.

The wife of the Imam served us coffee and native cake 609
which was heavy but good. We sat in chairs, of which there 574
were plenty. Rahim explained our plan forcefully and well. 352
The Imam got it all, and seemed well impressed. The point 156
was made that Indonesia is an important place and should be better known in the United States. The Imam remarked favorably on the native living of both Cense and Chabot, who, when [114]
in the kampongs, ate with their hands. Cense was evidently like a father to them. I noted that Rahim told the story regarding my reading in the literature that the Makassarese were supposed to be hard folk and then about the people giving me bananas on the way back to Makassar from Malino. The Imam was impressed and amused. This is a good story for me as it shows the necessity of more knowledge. I am constantly impressed by the self possession of this Imam.

124 They are small and pretty. They came from time to time to
576 sit on his lap and looked at me. He was serene and his
855 children were wonderful in behavior. Rahim got to the point at once and the Kepala kampong said that this fellow was the man. He indicated a rather angular fellow perhaps twenty-five years old, the kind of Adam's appled type. However, he seemed keen enough. He attended school (lower school only)
463 with Rahim. Then he [i.e., assistant to author--Analyst] got
311 into a trade working with a gold and silver smith. This happens to be one of the main trades of the village. Rahim said there were some farmers in the village, but there was not much wet rice land in the area. However, many people have sawah in other kampongs. Other trades in the village involved commercial enterprises, and being a prau man. A river runs by here and it is mentioned in Friederícy as the one where Goa once levied a river mouth tax on all praus. I
124 later found out that the lad was willing to give up his trade
465 for a while and work for me. He was somewhat ashamed
156 when Rahim asked him about a salary. He said he would leave that matter up to me and Rahim said that this was acting as a typical Makassarese, that is malu [timid, shy, ashamed], although I wonder if he would be so malu when talking about pay with the Chinese who runs the gold and silver business. Later I talked with Rahim about the matter of salary for this man. He told me that things were expensive now, the man had to give up his work, and so forth. He added that he needed more than three to four guilders a day
[593] for his family. And he added that if he did not receive enough his wife would complain. Evidently he must keep his wife happy. So even among the Makassarese a wife nags. Rahim is very strong on the point of getting and keeping in the good graces of one's wife. This is a revelation to me, as I thought women in Mohammedan lands kept their mouths shut. But here, perhaps, is an indication of the underlying qualities of Malayo-Polynesian women. Rahim finally said that one hundred rupiah per month would be all right. I asked about the regular pay which a smith might receive. He said that it was very good, as much as f.10 or f.15 per day. I then said that maybe f.100 was too low, and that I would go up to f.150. He seemed pleased that I was not going to be a chiseler, and said that I could pay a reasonable salary and then if I wanted to, at the end, I could give a bonus. I asked if I had better not give some sort of advance, and he agreed. Hence I gave f. 30 to be given to the assistant (named Mohammed Saleh) who will call on Rahim Thursday after Hari Merdeka.

The previous discussion took place in the evening in the house of the Kepala kampong [of Balombaru--Analyst]. As we talked about various subjects I found that whenever I spoke about the United States I got a good reaction. The village head, a spirited individual, said that he wanted to go there. I said that in a few years perhaps he could. I found out later that one reason the Kepala kampong appeared to be so clever is that he once was a sailor and traveled a good deal. One source said that this was not true but that he had merely been a customs official. In any event he does act like a very special person.

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I said that there were few children per family in the United States because of the long period of education and the great expense involved. They said that in Makassar everyone wanted lots of children. However, they volunteered nothing regarding education. Then the village head said jokingly that he was going to the United States to help the population problem there. He said that if he got there he would make lots of children! That is the spirit I notice here. The men are very jocular. They like good and rough conversation. In their talk they are quite direct. There is little refinement, halus, such as there is in Java. Nevertheless, they are remarkably polite. All goes very nicely. And there never seems to be an embarrassing or false step.

Later in the evening, I sat with a Dutchman. An acquaintance of his was drunk. He said that he was not interested in the United States when I talked about it. He was very rough indeed, and the other Dutchman was ashamed. Maybe it was a matter of the alcohol involved.

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These folk are amazingly attractive. Maybe they are not so when just amongst themselves, and perhaps their appearance now is because of the presence of a visitor. I would like to know what goes on from day to day, and if they are on their best behavior now.

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I talked Malay with them and this went over quite well. I told them about the United States and about Yale and about the shrinking world. Perhaps they are just polite, but they seemed interested. One thing went over especially well. I said that there was no pangkat [rank, class] in the United States. I gave the case of President Truman. His father was a tani [farmer] and he had no special rank. Nevertheless he worked himself up. But the thing which hit the Kepala kampong the hardest, and that which he told most eloquently to the people, was that every four years a man like Truman must stand up before the country for election. And if he is not

123 chosen to remain in office he then goes back to where he
609 came from. This evidently was quite something to them. I always added that this was neither better nor worse, but just a different way of doing things. I think I put the point across. I said that in the United States we had large houses and big buildings because the weather was so cold. But basically the principles were the same. I said that they used bamboo for struts and supports while we used steel. They used clay to work where we use cement. Then I brought up the point that they knew considerable about the United States as a result of having seen many moving pictures. On the other hand, we know nothing about Makassar.

272 At this point, without any pressing business, the Kepala kampong called for some coconut water. We had quite a time about the word coconut milk in English. Someone was told to strip a few coconuts and the coconut water was quite good, although I could see that it would spoil rapidly. It was served in glasses, though Rahim asked first if I preferred it from the
[833] nut directly. In Bontorio it is said that this coconut water causes impotence, but the men drank it.

563 The assistant showed me some silver filigree work. It
326 struck me as mediocre, but I said that it was fine. Later van
439 der Wetering, Secretary of the Centrum Cultureel Stichting [Cultural Foundation Center] in Makassar, said that it was poor and made for the tourist trade. They use a kind of tamarind acid to clean such silver work. It is actually quite banal. One fellow said that the Chinese brought the silver
435 from Hongkong and gave it to the smiths. Later they bought the finished article back and sold it. The fellow who was the constructor of the building said that there was much trouble nowadays. He needed a truck but could get one only by paying f.80 per day. But he could make only f.75 per day. When I commented: apa boleh buat [what can be done about it?] they laughed.

829 We talked about mobility and change from generation to generation. I said that in the United States a son seldom followed the trade of his father. Although this was not too clear they seemed to be surprised. They implied that if the father was a smith, his son would be one also.

609 After a hearty farewell, we went back to the Karaeng. He
● 156 was there, and there were still many people around. We went in and noted that the atmosphere was entirely different. He is a kind of United States business man in type. He is close mouthed and position-proud. Perhaps he was just embarrassed. However, I missed the give and take that was so

noticeable in the Kepala kampong's house. Here everything had an official air about it. He is perhaps a good man to get to know better, to see to what extent he would get the United States idea. For example, how would the Truman story go over with him? We talked stiffly (was it my fault?) and the whole thing was not too impressive. (I later found out that he is a Dutch speaker too) He spoke only Malay. I wonder if the presence of Rahim, obviously a superior in essentials, might have thrown him off? I have plenty to talk about to Rahim. M 156 609

I saw for the first time the ramp [instead of stairs, a noble has a sloping ramp made of woven bamboo--Analyst] of the superiors. The Kepala kampong had one. Note, however, that the Imam had none. All through Makassarese and Buginese lands there are many such ramps. I almost fell down the one at the Kepala kampong's place. I might ask him why he keeps such a thing when steps are so much better. M 565 342 554

At the Karaëng's place I found out what the name for sociology in Indonesian is. Rahim tried very hard, and finally said "ilmu bangsa-bangsa". I 192

I asked Rahim about the Karaëng. He said that they went to school together and played football, [i.e., soccer] but as they grew older this intimate relationship was not continued. Now they must observe the adat. My guess is that the Karaëng knows now that Rahim is a better man. One thing Rahim said quite often was that they were quite proud of him in this area because he has gone so far. That in itself is a very interesting thing, and perhaps this fellow is almost the most important in South Celebes. M 156 554

I went back to the Karaëng's office at noon. I will give copies of my questions to the Karaëng as well as to the Kepala kampong. Rahim said that the Karaëng was ana tino [i.e., the pure children of the highest Makassarese nobles--Analyst] as I remember it. He is not one of the bate selapang [i.e., the nine electors of Goa--Analyst] as I first thought. M 124 565

The assistant will get to work Thursday, and I will return here August 28th to work with him. M 124

Field trip to the Makale region [Sadang country]: I started Wednesday, August 17th, from Makassar. The road north to Parepare is very good. The Buginese villages are much the same in appearance as the Makassarese ones. In Parepare, which is a big place and about half way to Makale, the plaza was filled with people and there was a parade going on. There were some men marching, but most of the participants were M 541 533 177

176 401 403 874 with ingenious gears, and two spools. It also has a circular shutter in front, and is fantastically clever. The Sulewatang and Andi both said it was a great pity that he had no training. He is a fine lad. He had three rolls of old newsreels and travel pictures and showed them after someone lent him a few batteries. One of the films was broken. Evidently he is called upon to show the same old films quite often and as a result they are wearing out. I was quite impressed with the Sulewatang's and Andi's strong statement regarding the lack of schools for such men here. Later I told Thierens, and he said he would see if he could not send the lad to Makassar for training. His machine really works well. He even has a wheel for a string arrangement if he gets a small motor. It reminded me of the old man in Balombaru who had made a match head cap pistol for his son and also a model Makassarese prau, with a propeller, with an auxiliary motor rigged up from an alarm clock. It could run over a hundred meters. There is certainly technical skill here that could be developed.

565 574 431 156 We left the party and the Sulewatang came with us to stay at the local Sulewatang's house (Kepala wanua Tumurun, which he was formerly). This lad, a young and quite bright fellow, is his nephew. He was going to visit the Aru Tau in Watumpone, where his wife had recently given birth to a child. They evidently visit around with fellow nobles a lot, and this takes up much of their time. I tried to bring the Kepala kampong into the conversation at the Sulewatang Tumurun's house, where he was sitting to one side. However, the two uppers would not let me. They were uninterested in the Kepala kampong. This peculiar disregard for any human qualities in preference to rank is a pain to me. The old Sulewatang asked me to show him United States currency. I was sure he would want some for a souvenir. He asked me to get him a nylon shirt from the United States. I think it is because he has always been used to asking for what he could get for nothing from the poor people here. These nobles have only to ask for things from the masses and the latter dare not refuse (honor?).

696 Incidental: The Sulewatang said that the kampong where the feast is being held was not a former fugitive kampong, as Andi had told me. But at any rate they evidently had such kampongs at one time as both of them knew about the matter.